THE

TAHRIK-I-JADID

MONTHLY

Rabwah, Pakistan

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Editor :

NUR-UD-DIN MUNEER

AMAN 1356 H.S.
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HAZRAT MIRZA GHULAM AHMAD

THE PROMISED MESSIAH AND MAHDI

Founder of the Ahmadiyya Movement in Islam.

حضرت مرزا غلام احمد علیہ السلام مسیح موعود بانی سلسلہ احمدیہ

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Commissioned by God Almighty to serve Islam and to establish on this earth the kingdom of the Holy Prophet (peace and blessings of God be upon him), he wrote some 80 books in defence of Islam. His whole life and his works are a living proof of his sincere love and devotion to Allah, and to the Holy Prophet (peace and blessings of God be on him). Please see in this connection page 7 of the present issue and also page 21 and 7 of December 1976 and February 1977 issues of Tahrik-i-Jadid.

خداتعالی نے حضرت مسیح موعود علیہ السلام کو تجدید دین اور دنیا میں حضرت رسول کریم صلی اللہ علیہ وسلم کی بادشاہت قائم کرنے پر مامور کیا۔ آپ نے اسلام کی مدافعت اور تائید میں تقریباً ۸۰ کتب تصنیف فرمائیں۔ آپ کی ساری زندگی اور آپ کا کام اس امر کا زندہ ثبوت ہے کہ آپ کو اللہ تعالی اور حضرت رسول کریم صلی اللہ علیہ وسلم سے والہانہ محبت تھی۔ اس تعلق میں صفحہ ۷ ملاحظہ فرمائیں۔ نیز صفحہ ۲۱ تحریک جدید برائے دسمبر ۱۹۷۶ و صفحہ ۷ تحریک جدید برائے فروری ۱۹۷۷ بھی۔

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

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Editor
NUR-UD-DIN MUNEER

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THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

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c/o Tahrik-i-Jadid, Rabwah.
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Managing Editor

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MALFOOZAT

The Travelling Prophet

Reliable reports in the Hadith show that the Holy Prophet said that Jesus was 125 years of age. Besides, all the sects of Islam believe that Jesus had two unique things about him - things which are not to be found in any other prophet, namely : (1) he lived to a full old age, i.e., to 125 years ; (2) he travelled in many parts of the world and was therefore called the "travelling prophet". It is evident that if he had been raised to the skies when he was only 33 years old the report of "125 years" could not have been true, nor could he have travelled so much while he was only thirythree. And not only are these reports found in the reliable Books of Hadith, they have been so well known among all the Muslim sects that it is difficult to think of anything which has been more widely known among them. Kanz-ul-Ummal (Volume 2) which is a comprehensive Book of Hadith, has on page 34 a Hadith, from Abu Huraira.

اوحی الله تعالی الی عیسی ان یا عیسی انتقل من
مکان الی مکان لئلا تعرف و توذی

(*Continued on page 6*)

Notes & Comments

The Holy Quran

اذ قال الله يعيسى انى متوفيك و رافعك
الى و مطهرك من الذين كفروا وجاعل
الذين اتبعوك فوق الذين كفروا الى
يوم القيمه ثم الى مرجعكم فاحكم بينكم
فيما كنتم فيه تختلفون .

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Translation :

Remember the time when Allah said, O Jesus, I will cause thee to die a natural death and will raise thee to Myself, and will clear thee of the charges of those who disbelieve and will exalt those who disbelieve, until the Day of Resurrection ; then to me shall be your return, and I will judge between you concerning that wherein you differ. (3 : 56)

Explanatory Note :

Mutawaffi is derived from *Tawaffa*. They say *Tawaffa Allahu Zaidan*, i e. God took away the soul of Zaid, namely He caused him to die. When God is the subject and human being the object, *Tawaffa* has no other meaning than that of taking away the soul, whether in sleep or death. Ibn Abbas has translated Mutawaffi-ka as Mumitu ka, i.e. I will cause thee to die (Bukhari). Similarly, Zamakhshari, an Arab linguist of great repute, says : Mutawaffi-ka means, I will protect thee from being killed by the people and will cause thee to die a natural death, not being killed" (Kashshaf). In fact, all Arabic lexicographers are agreed on the point that the word *Tawaffa* as used in the aforesaid manner, can bear no other interpretation, and not a single instance from the whole Arabic literature can be cited of this word having been used in any other sense. Outstanding scholars and Commentators like (1) Ibn Abbas (2) Imam Malik (3) Imam Bukhari (4) Imam Ibn Hazm, (5) Imam Ibn Qayyim (6) Qatadah (7) Wahhab and others are of the same view (Bukhari Ch. on Tafsir ; Bukhari, ch. on Bad al Khalq : Bihar ; Al-Muhalla, Maad p. 19 ; Manthur ii ; Kathir) The word has been used in no less than 25 different places in the Quran and in no less than 23 of them the meaning is to take away the soul at the time of death. Only in two places the meaning is to take away the soul at the time of sleep ; here the qualifying word 'sleep" or "night" has been added (6 : 1 ; 39 : 43). The fact cannot be denied that Jesus is dead. The Holy Prophet is reported to have said, ' Had Moses and Jesus now been alive, they would have found themselves forced to follow me". (Kathir) e even fixed the age of Jesus at 120 years (Ummal). The Quran, in as many as 30 verses, has completely demolished the absured belief of the physical ascension of Jesus to, and his supposed life in, heaven.

Raf signifies raising the status and rank of a person and honouring him. When the *Raf* of a man is spoken of as being towards God, the meaning is invariably his spiritual ascension, because God not being

material or confined to any place, no physical ascension to Him is possible. The word has been used in the Quran in this sense in (24 : 37 and 35 : 11). The raising of Jesus is mentiond in the verse under comment in reply to the false claim of the Jews that he died an accursed death on the Cross.

The Hadis

The Holy Prophet (peace and blessings of God be on him) is reported to have said "I and the guardian of the orphan will be in the paradise close together like two fingers" and the Prophet of Allah (peace and blessings of Allah be on him) demonstrated it by closing his two fingers together. (Tirmizi)

Explanatory Note :

The orphans are a highly valuable possession of a community and Islam lays very great stress on their care and upbringing. The words of this Hadis convey, accordingly, that emphasis The Holy Prophet (peace of Allah be on him and His blessings) says about the Muslim who looks after the orphan that he will be so close to him in the paradise as two fingers of the hand are close to one another. After this peremptory command, which carries with it such extraordinary reward, no true Muslim can neglect the duty of bringing up well and taking good care of orphans. In the care of orphans, only the object of looking after and up-bringing of helpless and suppor less children is not served. A little reflection will show that this institution stimulates the spirit of sacrifice among the members of the community when the individual members of a community are assured that, in the event of their death in national service, their orphaned children will not be left helpless and unprotected after them but will, on the contrary, be well looked after by their relatives or other members of the community, they will certainly be foremost in courageously offering every kind of sacrifice. And this will stimulate the spirit of service and sacrifice among all the members of the community. The proper care of the orphans is therefore not only the means of saving minor children from spiritual, moral and financial ruin but is also a great means of stimulating the general prosperity of the community and its spirit of sacrifice.

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Opening Address delivered by Hazrat Khalifatul Masih III, at the Annual Conference held at Rabwah in 1966

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In the name of Allah, most Gracious, ever Merciful. We praise Him and call down blessings on His noble Messenger.

After pronouncing the Shahadah and seeking refuge with Allah and reciting the Fatihah, the address proceeded with the recitation of the verse of the Holy Quran :

When those who believe in our Signs and our Words and conform to them in their conduct, come to thee, O Prophet, convey to them Our greetings of peace and tell them ; your Lord has charged Himself with mercy for you. (6 : 55)

Accordingly, my dear brethren who have gathered together here in this Conference responding to the call of the eminent spiritual son of Muhammad the Messenger of Allah, peace be on him, in order to participate in the blessings of this Conference, I, as a vicegerent of that great spiritual son, in accordance with the divine command, convey to you the greetings : Peace be on you and may the mercy of your Lord ever cover you.

May God so ordain that you should ever adhere firmly to the covenant of Baiat into which you have entered with your Lord and may you never be guilty of a breach of it. May this world prove a paradise and may you be admitted to the eternal paradise after your death wherein God's angels should enter upon you from every gate and should tell you that God's peace has been ordained for you because you remained steadfast in His cause. You have been bestowed a life which is subject to no death You have been bestowed wealth which is not attended by any risk of poverty or indigence. God Almighty has invested you with honour which is free from all risk of disgrace or humiliation, and you have been granted such health and welfare as runs no risk of disease or disorder.

May my Lord strengthen your faith and characterise it with sincerity and devotion. May your conduct in the cause of Allah be full of sincerity and zeal and free from every suspicion of disorder. May Allah so ordain that the ways you adopt should lead you to success and prosperity. May you ever dwell in the Gardens of my Lord and be occupied with His praise and glorification, and may your greeting for each other be one of peace and may you be the recipients of peace from your Lord.

May my Lord ever enable you to tread the path of good conduct and righteousness and may this world become a garden for you to which Satan find no entrance. And when your time of departure hence should arrive, may the angels lead you to everlasting gardens, greeting you with divine peace and may you be provided with ever-fresh fruits of His grace under the shadow of His mercy. May the praise of God and render-

ing thanks to Him be your constant preoccupation. May you become the community of God in its truest meanig, a chosen and exalted community and may the peace of my Lord continue ever to descend upon you.

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May God so ordain that you may leave all darkness behind and be illumined with God's light. May your light ever precede you and your light of servitude approach and become one with the light of the heavens and the earth, and may you achieve the perfection of nearness to Allah. May Allah's mercy be showered upon you always, and may you always be accompanied by the supplications of His angels and may you be accounted worthy of His gift of peace.

May you be ever occupied with the remembrance of Allah and may the fountains of eternal joy burst forth from this great source of His remembrance. May the divine mercy ever cover you and may the moonlight of His grace and bounty illumine your couches and the couches of your companions. May your good deeds produce excellent fruit by His grace and may your hearts and your breasts ever be the dwelling places of good desires and righteous wishes. May you be bestowed all that you desire and may you be greeted every moment with the greeting of peace from the Merciful Lord.

May the divine promise be fulfilled in your favour. May you inherit His love and may you constitute visible proof that those who put forward their best efforts in His cause and offer every sacrifice with full devotion are rewarded by Him in the best way and inherit His love.

May the paths that lead to Him be opened for you and may it be made easy for you to tread along them, and may these paths lead you to the gardens of His bounty and His grace. May you be bestowed a life of ease and comfort wherein you should ever be the recipients of peace.

May my Lord ever enable you to adhere to the paths of righteousness so that in the hither paradise you should ever dwell in homes which are always filled with the remembrance of Allah and are secure against the wiles of Satan so that in the gardens of the hereafter you may dwell in high mansions where you should be ever recipients of the Prayers of angels and the message of peace from your Lord and Creator.

May your hearts and breasts be ever illumined with the light of the Quran and may this light guide you along the paths that lead to the house of peace. May all intervening darkness along your paths be removed and may your following the pleasure of Allah ever illumine the straight path which leads to His Garden and to His pleasure.

May the bright signs of God fill your hearts and breasts with an ocean of divine love. May my Lord ever enable you to be occupied with righteous action free from every mischief, every wrong and all hypocrisy. May Allah become your friend and Guardian and the house of peace in nearness to Him be your resort.

May you become a useful body for the world and may you deserve the prayers of the world. All should know you and recognise you and should desire security for you. May the special bounty of Allah bring you quickly to your goal. May you be steadfast in your trust in Allah and obedience to Him May you be bestowed the paradise of the meeting with your Lord.

May you be an instrument for the establishment of the utter unity of God. May you be ever happy and joyful in the love of Muhammad, peace be on him. May you be the means of lighting the torch of of Muhammad, peace be on him, in every heart. May you be the heirs of all the supplications of Muhammadi Messiah, peace be on him. May you return home from this Conference loaded with spiritual treasures. May Allah be your Guardian and Helper during your journey and your stay.

May you find the members of your families and your friend in good condition, and may they and you always be safe and sound. And may God so ordain that this humble and worthless servant of Allah should, through His sheer grace and beneficence, be deserving of all the prayers that he has offered up for you at this Gathering.

Now let us humbly bow down at His threshold and seek His forgiveness and mercy.

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A MONTHLY MAGAZINE

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The Travelling Prophet

(*Continued from page 1*)

i e., God revealed to Jesus (on whom be peace), "O Jesus ! Move from one placeto another" i.e., go from one country to another lest thou shouldst be recognised and persecuted. Again, in the same Book, on the report of Jabar, there is the Hadith :

كان عيسى ابن مريم يسيح فاذا امسى

اكل بقل الصحراء و يشرب الماء القراح

i e., Jesus always used to travel ; he went from one country to another, and at nightfall wherever he was he used to eat the vegetation of the jungle and to drink pure water. Again, in the same book, there is a report nom Abdullah bin Umar :

قال احب شيئى الى الله الغرباء قيل اى

شهى الغرباء - قال الذين يفرون بدينهم

و يجتمعون الى عيسى ابن مريم

i.e., The Holy Prophet declared that the most favoured in the sight of God are the poor. Asked what was meant by the poor ? Were they the people who, like Jesus the Messiah, fled from their country with their Faith ?

(Jesus in India, pp. 63-64)

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The Promised Messiah's Devotion to the Holy Quran and his love for ALLAH

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A gist of a discourse addressed by Sahibzada Mirza Mubarak Ahmad to the Annual Ahmadiyya Convention held in Rabwah in December 1976. Its first instalment appeared in the previous issue. —— (Ed.)

(English rendering by Nur-ud-Din Muneer)

The Promised Messiah was entirely devoted to the Holy Quran and to Almighty Allah. He loved Allah with all his heart, with all his soul and with all his strength He found his happiness only in His contemplation and the joys of this world held no attraction for him.

Even in his full youth, when youngmen aspire only after worldly prosperity and material comforts, he had no liking for the things of this world. This was inspite of the fact that his environments at that time all tended to make him a man of this world. His father was always busy in litigation for retrieving the ancestral estate, the glory that had been, and which was then no more. The Jagir had been lost to the family, at first during the Sikh domination of the Punjab and subsequently at its annexation by the British. His elder brother, had by that time, through the good offices of his father, found a good job in government administration. In these circumstances it was natural for him to follow the example of his elder brother especially when his father was constantly urging him to do so and was himself ready to help him in obtaining a good post. But he was destined to be a man of God and a man of God he remained to the very end.

His biographer, Hazrat Mirza Bashir Ahmad, relating his inclinations in the prime of his youth, says ;

"The Promised Messiah was in his full youth. At such a time, a man's heart is full of aspirations for worldly prosperity and material comforts. His elder brother had already acquired a good job in government administration. It was natural for the younger brother to imitate him and to aspire after a similar post.

"In these circumstances, his father sent a Sikh friend to him to persuade him on his behalf to accept some government job. The Sikh friend met him and conveyed to him his father's wishes. He stressed the point that at that particular

period of time, a very high Officer was on very good terms with his father and that the latter could get for him, through that Officer an honourable post in government administration. The Sikh friend urged him on his own also to take advantage of the opportunity and to agree to his father's proposal.

"In reply to his father's love and affection and his feelings of concern for his future, the Promised Messiah was full of thanks for him. He asked the Sikh friend to convey his deepest gratitude to him, and to reassure him not to worry at all on his account, for he had already found a Master, nobler than whom could not be conceived and in whose service he found his heart's content.

"The Sikh gentlman was very much surprised at this answer. To him it appeared as something very unwise and equal to closing the door of prosperity on oneself. He repaired to the Promised Messiah's father and told him the whole story. The Sikh gentleman might not have been able to appreciate at that time the real import of the Promised Messiah's answer. But his father was quick-witted. He felt fully relieved and said, 'Excellent. If Ghulam Ahmad has said that he has already found an employment to his heart's content. Then it is all right. God will not waste him." (Siratul Mahdi Vol. I)

The above story shows what a deep love the Promised Messiah cherished in his heart for Allah. Here is another story similar to it in substance, related by an old Hindu Jat who was also a welcome friend of the family and in whose lap the Promised Messiah had passed his childhood. He says,

"Since the time I have known him (the Promised Messiah) I have found him very pious. In his childhood and in his youth he was quiet and calm and of an unassuming nature. He did not take interest in the things of this world. He would not indulge himself in idle plays like other children He would not take part in any games of make believe nor commit any mischief, nor tell lies, nor abuse, scold, beat or bully anyone. He led a pious life. But in our eyes, who were his elders and who had seen this world, this sort of quiet life did not seem to be good. He would not stir out, nor show any keeness for acquiring the things of this world. We got apprehensive about him that how would he make his living in this world. We would talk to him about our fears and persuade him to live as others lived. But he would keep quiet and at the most smile away.

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"His father was full of worries for him. He would express his fears before me and sometime ask me to bring him (The Promised Messiah) to him so that he might give him a piece of advice. I would go and fetch him. He would come and sit obediently before his father with his eyes downcast. His father would express his worries about him and ask him how would he earn his living. He would press him to stir out of his solitude, to do some job and to leave living like a newly-wed bride. He would cite examples of his contemporaries, how they were striving to provide themselves. He would remind him of the day he would be married and of the children who would be born to him and ask him how could he provide for them and how would he meet his obligations regarding them. He would then tell him that at that time he had good connections with some influential government officials, who would willingly

help him. He would then ask him that if he was prepared to accept some job, he would feel very happy in securing it for him.

"The Promised Messiah would listen to his father attentively and respectfully and then say,
Dear father ! Please tell me if somebody is a servant of the King of the Kings, The Best of Judges, The Best Provider, The Lord of the worlds, is he in need of any other job. Please, father, the Lord God is my Master and I am happy in His service. Please do not worry about me."

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"His father would be calmed with this answer and would let him go to his solitude and do what he liked. When he would have gone, he would express again his fears that how would he maintain himself after him. He would praise his piety and virtue but say that a man could not live on piety alone. The world belonged to clever people and mere virtue could not succeed. Some time he would reminisce the events of his own life and express regrets on how he had wasted his money and life vainly in retrievivg the family Jagir. At such moments his eys would be filled with tears and he would say,

"My son is pious and pure, Alas! we are not so—He is not of this world, he is of heaven. He is not a man but an angel."

(Pir Sirajul Haq Naamani,
Tazkiratul Mahdi Vol. II, pp. 31-33)

The love of Allah possessed him so completely that he was not alive to anything else. The universe as such had no appeal for him. He always looked at the Power at its back and admired the Majesty of Allah which had given it birth. The beauty of the Moon, the towering mountain peaks, and the roaring streams of white silvery water held him spell bound But he was not charmed by their outward grandeur. It was the Beauty and Majesty of Allah, lying at their back and of which they formed visible signs and cogent proofs, which thrilled him into exctasy and filled his heart with spiritual bliss.

Wherever he would be, at his residence, in the court room. on a journey, he would always be conscious of God Almighty. Once he went to Dalhousie, a hill-station some 70 miles to the east of Qadian. A beauty spot of great attraction, Dalhousie was at that time, summer resort of some government departments. Court Sessions were also held there. The Promised Messiah had to go there in response to the summonses of the court in connection with the suits which his father had filed regarding some land disputes with his tenants. Of such a trip to Dalhousie, the Promised Messiah has given the following impressions,

"Whenever I had a chance to visit Dalhousie and to see greenery stretched to a vast expanse and water gushing forth from bubbling springs, my heart would well up with the praise of God and I would worship Him with more relish. It was a great bliss to sit in solitude there and to remember God without any intrusion.

(Hazrat Irfani Sahib Hayatl-al-Nabi
Vol I, p. 55)

His love for God and his spiritual experience had made his face shine brightly. Everyone who met him was struck by his holiness and felt chasened by his impact. The rays of the spiritual light which radiated from his face and his eleva-

ting conversation would at once win the confidence and affection of a stranger and make him aspire after holy and better things.

During one of his trips to Dalhousie, he was travelling with a companion by a horse-driven cart. Suddenly rain came down as it happe s in mountains. A house was standing at some distance on the wayside. They got down from the cart and walked towards it for shelter. His companion went ahead and reaching the house knocked at its door. The owner came out but would not let him in. An altercation ensued. The owner of the house would not listen to his pleas and began to abuse him. In the meantime Promised Messiah appeared on the scene. The moment the owner of the house saw him, he cast his head down and took them in. He said that he had a young daughter in the house and therefore he was reluctant to admit any stranger, but, pointing to the Promised Messiah, he said. "You are most welcome".

(Seerat al-Mahdi Vol. I. second edition p. 6)

His devotion to Almighty Allah and his reliance upon His Providence was ingrained in his very nature. Nothing could shake his belief in Him. His father had always wanted him to obtain some lucrative job and earn his living in that manner. But relying on the sustenance of his Master he had refused to do so and had persisted in serving his Master alone.

God Almighty also did wonderful deeds for him. On the day when his father was to die in the evening, the Promised Messiah received a revelation in the morning, apprising him of the impending event. For an instant the idea crossed his mind that with the death of his father, his resources would dry up and how would he maintain himself after him. But at the same instant another revelation flashed upon him, i.e.

اليس الله بكاف عبده

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"Is not Allah Sufficient for His servant? The revelation reassured him thorougly and braced him in continuing his service of Allah. It meant that God will Himself provide him with everything. The revelation had come upon him with great might. He would often say on oath that it descended upon him with great force and got fixed in his heart like an iron nail. Subsequent events manifested the truth of the revelation. Whatever the Promised Messiah needed, God Almighty provided him with it. He would often say and that also on oath that at every turn of his life, God Almighty showered His blessings upon him in such a way that no father nor any other dear relation could do it. God's favours came upon him in countless numbers. Alluding to this event he has sung praises of Allah in many of his urdu, Persian and Arabic poems.

The Promised Messiah's love for Allah was most profound and most effective. It had deeply coloured his talk and his silence, his actions and his inaction. Along with his love for the Holy Prophet (peace and blessings of God be on him) it was the only motivating force in his whole life. It detrmined his attitudes, his likes and dislikes, his friendship and his enmity. His biographer, Hazrat Mirza Bashir Ahmad Sahib has described the depth of his love in a beautiful simile. He says that it had settled in every fibre of his soul and body as water becomes absorbed in every particle of a good piece of

sponge when it is soaked into it.

The Promised Messiah was always ready to suffer any affliction in the way of Allah May it be his life, his property or his honour, he was ready to lose them all for His sake. I will relate to you an incident from his life which illustrates fully this trait of his character.

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A foul mouthed Arya leader, Pandit Lekh Ram by name, had distressed him extremely by constantly vitupurating the Holy Prophet (peace and blessings of God be upon him). As a punishment for his wickedness he had been killed by some agent of God exactly as prophesied by the Promised Messiah. The murder was done in Lahore in day time. The Pandit's house was situated in a crowded street, sorrounded by the houses of his friends and admireres, but the murderer vanished so suddenly that no trace was found of him though the police and his friends made at once a hectic search. This was also in accordance with the terms of the prophecy. The Hindu community raised a great hue and cry over this incident and charging the Promised Messiah of complicity in the murder clamoured for his arrest.

Then one day, a large police force under an English Superintendent, suddenly appeared in Qadian. It seemed that the stage was set for the Promised Messiah's arrest. The Promised Messiah's father in law, known by the name of Mir Sahib, was at that moment out in the town. Frightened to see the police officials carrying hand cuffs, he ran to the house to inform the Promised Messiah of it. Hazrat Maulvi Abdul Karim, a devoted disciple of the Promised Messiah has reported this incident and I reproduce it here to show how calmly the Promised Messiah reacted to it. He says.

"One day, the Superintendent of Police, without giving any previous notice, came suddenly to Qadian. He had to search the Promised Messiah's house in connection with Lekh Ram's murder. Hazrat Mir Nasir Nawab Sahib, his father in law, felt very much alarmed at seeing them and ran to the Promised Messiah in great perturbation. He was choking with fear and could not speak cohorently. Falteringly he told the Promised Messiah that the Police had come to arrest him. The Promised Messiah was at that moment writing his book, Nur al Quran. He smiled and lifting his head, he said,

"Mir Sahib! It is all right. When people are happy, they wear silver and gold bangles. If they arrest me, I will take it that I have worn iron bangles in the way of God." Then he paused for a while and said, "But it shall not be. The kingdom of God has its own policies and the Almighty does not allow His chosen ones to be humiliated in this way."

It is a big story. It would suffice here to say that the Police made a thorough search of his house but did not find anything against him, and the matter ended there.

The Promised Messiah loved Allah and Allah loved him. Allah is most loving and He loves those who choose Him and serve Him. He loves and protects them more than a kind mother can love her children. God Almighty had assured the Promised Messiah of His protection and he had full faith in Him. He was not afraid of his enemies for they could not harm him; God Almighty was

always there to help him. His life fully illustrates his firm belief in God's protection. I will relate here one such incident.

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In the year 1903, a certain Maulawi, Karam Din by name, filed a suit against him for defamation. This case was heard at Gurdaspur, by a Hindu Arya Magistrate, named Chandu Lal He was inimical to him and wanted to wreak vengeance upon him for what had happened to Lekh Ram. The Promised Messiah's advocates had applied to the chief court for transfer of the case but their application had been turned down. This had further infuriated the Magistrate. His Hindu friends were also instigating him to somehow imprison the Promised Messiah. It is a matter of history that in a secret meeting with his co religionists, he promised to lock him up when at the next hearing he would appear before him. He could do so by using his special powers.

The next hearing was to take place on February 16, 1904 and the court had bound the Promised Messiah to appear in person. He had accordingly reached Gurdaspur a day or two earlier. His companions had come to know of the conspiracy and had informed him of it while he was at Qadian. However, he had taken it easy. The day before the date of hearing, he was taking rest in his room alone. He was now old and weak of health Outside the room, his companions were feeling extremely apprehensive of what may happen the next day, for they knew that they could not stop the Magistrate from implementing his evil intentions. After a while, the Promised Messiah called for his companion, Hazrat Syed Sarwar Shah Sahib. When he entered the room, the Promised Messiah asked him to relate to him the full story of the conspircy.

The Syed Sahib told him what had transpired in the secret meeting. How the Magistrate's Hindu friends had incited him to put him in prison. How they had told him that he (the Promised Messiah) was now his prey and that he should in no case let him escape, and how the Magistrate had pledged himself to do so.

The Promised Messiah was lying on the bed when this story was being told. When he heard the word "prey", he suddenly sat up, his eyes flashed with anger and his face became red. He exclaimed, "Am I his prey? I am not. I am a lion and a lion of God at that. How can he dare touch God's lion! If he dares, let him do so and suffer the consequences." His voice rose to so high a pitch that it was heard outside the room but no one entered.

The Syed Sahib further said that the Promised Messiah repeated the words, "God's lion" many a time. His eyes which always remained half closed and cast down, now opened widely and sparked flames like that of an enraged lion. His face had become defiantly red.

Again he exclaimed, "What should I do? I have told God Almighty that I am willing to wear iron chains in my hands and feet in the cause of Islam, but He says no to it. He declares that He shall save me from humiliation and acquit me with honour".

The story goes on that then he gave an impassioned talk on "love of God" for about half an hour. In the midst of this talk he suddenly vomited blood, some of which seemed coagulated. He lifted his head and wiped his mouth with

his handkerchief. But he did not notice that he had vomited blood.

Syed Sahib further says that he himself got alarmed and wanted to make sure of the contents of the vomit. When he bent low to examine it closely, the Promised Messiah asked him what was the matter. So he told him that he had vomited blood. His companions, including his advocates, who were upto that time standing out of the room also came in. When they saw the blood they were very much upset and at once called for a doctor. On arrival, the doctor, who was an Englishman examined the contents of the vomit. Whereupon, in consultation with the advocates, he immeditely wrote a certificate to the effect that the patient was not fit for appearing in the court and was advised complete rest for a month.

The Promised Messiah with his entourage returned to Qadian on the same day. The next day when the Magistrate saw the certificate he lost his temper and called for the doctor. The doctor appeared before him whom he cross examined. But as the certificate was genuine he could not do anything against the Promised Messiah and remained fretting and fuming over his own helplessness. The case dragged on for some time more and in the end the Promised Messiah was honourably acquitted.

The episode underlines clearly the Promised Messiah's profound love for Allah, his faith in His succour and also God Almighty's keen concern for him.

He loved Allah most profoundly and Allah reciprocated his love. God Almighty graced him with His speech. He would ask a question to waich God Almighty would give an answer. He would make a further enquiry to which God Almighty would again reply and the talk would go on for hours at a stretch. God Almighty accepted his prayers and showed thousands of mighty signs for him. So his love for Allah was based on his personal experience and was established in his heart most firmly.

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He wanted all mankind to love God in a similar manner, to forge a personal link with Him and so to have a firm and living faith in His Being and His Powers. The sort of faith which is engendered by going from the fact of creation to the necessity of a Creator had no appeal for him. For it can lead to the position where a man at the most can say that there ought to be a God. This, however, contains an element of doubt and is not the same thing as to affirm that God is.

Once his friends and disciples were discussing the proposition made by philosophers that there should be a Creator of this universe. He made the following observation.

"A philosopher, taking notice of the heavens and the earth and of the firm order which keeps them going concludes that there should be a creator. But I take you to a higher plane and assert on my perpersonal observation that God is.

(Malfoozat Vol. III p. 14)

His heart was full of sympathy for his fellow beings. He wanted them to share with him the bliss of knowing God Almighty and serv-Him alone. Explaining his feelings on this point, he says,

"The real motive of my sympathy for my fellow beings is the fact that I have discovered a gold mine. I have come to know of a treasure of Jewels. Fortunately, I have found

therein a priceless diamond. It is so valuable that if I distribute it among all my fellow beings, all of them shall become richer than the wealthiest person in the world of today, owning the largest quant ty of gold and silver. What is that Diamond? It is the true God. To acquire Him is to recognise Him and to forge a connection with Him on the basis of true love and so to be blessed by Him. After having got this inestimable treasure it would have been utter selfishness if I would have deprived mankind from its acquirement. (Arbain I, p. 213)

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This naturally raises the question what is the right way of knowing God Almighty and what advice has the Promised Messiah given in this respect. It is clear from his writings that spiritual evolution of a man cannot take place effortlessly. He did not subscribe to the idea that a reprobate can turn into a saint in the twinkling of an eye, merely by the glance of a holy man. He said that it was against the law of God. The Law of God as embodied in the Holy Quran wanted a man to strive for forging a link with Allah (29 : 70). That is what the Promised Messiah has prescribed for carving union with Him. The wayfarer should follow closely the behests of the Holy Quran and that of the Sunnah. He should strive hard to seek the pleasure of God. He should nourish in his heart an intense love for Him and constantly ask for His forgiveness. This will make Allah also love him. A passage from the writings of the Promised Messiuh is reproduced below which brings out this point clearly. He says,

"If man, ignorant of the Unseen, can get an inkling into the hidden love of another man, how can God Who is Knower of the Unseen be ignorant of the true love of man? Love is a wonderful thing; its fire burns sin and consumes the flame of sinfulness. There can be no question of "punishment" where there is perfect and true love. And one of the signs of true love is that the lover has got impressed upon his nature the fear lest he should suffer separation from his beloved; he considers himself as lost utterly and destroyed, if he was guilty of even the smallest default; for him the displeasure of his beloved is a poison. He is very eager to meet his beloved, and the shock of being remote overpowers him so much that he nearly loses his life. Therefore, he not only regards as sin, that which is so regarded by the common people—murder, fornication, theft or bearing false witness—but also regards as a great sin the least neglect of God Almighty, or the least love that one might bear towards anyone in opposition to one's love for God. He therefore, constantly recites *Istighfar* (seeking protection) before his eternal Beloved. And as he does not want at any moment to be away from God, he regards the least bit of neglect which might be due to human infirmity a sin, as big as a mountain. This is the secret why the righteous and the spiritually perfect men constantly occupy themselves with the recital of *Istighfar*; for, where there is true love inevitably the lover is afraid lest his beloved should be displeased with him. And as he is made to thirst for the pleasure of God in its completest form, he is not content even if God says that He is pleased with him, for, as in a drinking bout, a man who drinks, having drunk once, asks for more, so, when man's love overflows it naturally wants to gain greater and greater pleasure of God. Increased love, there-

fore, leads to increased recitation of *Istighfar*. This is the reason why those, perfect in the love of God, keep always reciting *Istighfar*. And the foremost sign of a sinless man is that he is most occupied in reciting *Istighfar*. The real meaning of *Istighfar* is: 'seeking God's help for the removal of infirmities or default, to which haply on account of one's humanity, one may be subject, in order that such infirmities by the Grace of God, should remain concealed and should not become exposed to outward view'. The fountain-head of true salvation, therefore, is the love for Almighty God, which draws the love of God to itself by humbleness of spirit and constant recital of Istighfar. When man reaches the highest point of his love, when he burns his selfish sentiments in the fire of love, then, all of a sudden like a flame of fire, the love, of God, i.e, the love with which God loves man, settles upon his heart and rescues him from the evils of a worldly life; his self becomes coloured with the Holiness of the Living and Self-Existing God; rather he becomes a sharer, as Zill (shadow), in the divine attributes. Then he becomes a manifestor of divine glory, through him are then revealed the secrets written and recorded in the eternal Treasure of His Divinity.

(Chashma-i-Masihi p. 48-49)

His love for Allah is at its height in one of his Persian poems. Distressed by his opponents he has poured out his soul in it-and has implored the Almighty Allah to judge between them. He submits that if he is not true in his love for Allah, he may be destroyed utterly. But if his love is true and fully reciprocated by the Almighty then he petitions Him to come to his rescue and to uphold his honour. However, it is a matter of history now that God Almighty exonerated him fully and gave him a big Jamaat which is selflessly serving Islam in the whole world and thus completing his mission. Here is his poem.

WITH ME

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Deal on the Basis of Love

O Thou Ordainer, Thou
Creator of the earth
And the heavens!
The Merciful Lord,
Kind and Compassionate!
The Guide Who shows the way!
Thou that knoweth
What lies in the hearts!
Thou from whom nothing
Is hidden or concealed!
If Thou seest that I am full
Of evil and mischief;
If Thou perceiveth
I am bad by nature—
Smash me, cut to pieces;
Destroy the evildoer
That is me, and gladden
The hearts of these good
People, who stand opposed
To me! On their hearts
Rain down Thy grace
And blessing; grant
To them every aim, every desire
They cherish! On the other hand,
Rain down fire and brimstone
Om my door, and the walls
Of my home! Be Thou my enemy;
Ruin all my works and endeavour!
But if Thou findeth
That I am but a servant,

A slave at Thy service ;
If Thou findeth Thy Portals
Constitute my only Qiblah ;
In my heart if Thou hast seen
A love and a devotion
Thou has kept
Concealed from the world—
Then be pleased to deal
With me on the basis of love
For a while, be pleased
To disclose that secret !
O Thou that cometh Thyself
To him who strives
To reach Thee ! O Thou
That knowth of the fire
Which consumes those
Who have elected
To land themselves in it—
All these affinities
And relationships
I have cultivated with Thee ;
And Thy love, which I have
Cherished in my heart—
Bring it out,
Manifest it Thyself,
To clear my name
From the accusations
Brought against me !
This is my petition,
My humble prayer,
O Thou my only Shelter,
My Refuge, my only Haven
For safety and peace !

(*Precious Pearls* pp. 47-48)

In the end I would read out a passage from Kishti Nuh, a booklet written by the Promised Messiah. It will give you an idea of the depth and measure of the love cherished by him for Almighty Allah. Would that we may also be able to warm our heart with the same love for Allah. The Promised Messiah says,

"Ill-starred is the man who still does not know that there is his God Who has power over all things Our paradise is our God. All our higher pleasures we owe to our God. We have seen Him and found every kind of loveliness in Him. He is a treasure worth possessing. Even at the cost of one's life He is a ruby worth purchasing even though one loses himself in the bargain. O ye losers ! Run to this spring of life which will ensure your safety. What can I do ? With what drum shall I proclaim that I may be heard ? What potion shall I use, that people may have their ears opened to hear what I say. If you are truly God's then be certain, that God is yours."

READ REGULARLY

Monthly

Tahrik-i-Jadid

RABWAH

PAKISTAN·

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KHILAFAT

Those of you who believed and do good deeds, to them God promises that He would certainly make them Khalifa (i.e. successors to the Holy Prophet) on the earth just as had been made those before them. He would strengthen for them their religion which He has approved for them.

(Holy Quran 24 : 55)

ABDUR RAHMAN WILL NEVER DIE

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The following poem by Hadayatullah Hubsch, Frankfurt, is in honour of Hazrat Maulavi Abdur Rahman of Qadian, who died there in the night between January 18 and 19, 1977. He was 85. His name will live for ever in the history of our Movement for his steadfast devotion and courageous dedication to its cause. He was Nazir Aala and Amir, Chief Secretary to the Khalifatul Masih for the affairs of the community in Qadian and Bharat and he held this exacting post for a long period of 29 years, right from the partition of India to his last breath. Immediately after partition, for quite some time, life in Qadian was very insecure and he lived there fully conscious of the fact that death may come to him and to his companions anytime. (Ed.)

Abdur Rahman will never die

As long the world sees Ahmads sky
He was a father, we were son
But he was child of everyone
His loving voice was openly
A secret for the enemy
And secret too for his sweet ones
Whom he did grace with tender tongues

We saw him walking on the street
As if a mountain we would meet
His eyes were sharp, he only saw
Allah and His beloved law
He touched the sky like Muhammad
And recalled days when his Ahmad
Was praying just for him and you
To make the world a passing-through
Without receiving deadly harm
This was the reason to alarm
Abdur Rahman and all his friends
Who follow the Masih till ends
Of all the worlds are won for him
And in this battle eyes get dim
For outside views, so that when death
Is coming stealing our breath
Still in the hearts of all who see
Lives Rahman and His company
Because His light is called Al-Nur
It never vanishes as Huzur
Is always amongst those who pray
To reach His Nearness and His way.

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AHMADI WOMEN'S ASSOCIATION

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(Lajna Imaillah)

Its Organisation, Objectives and Programmes

The following is the Address given by Hazrat Maryam Siddiqa, Sadar, Lajna Imaillah (Central) to the assembly of women on the occasion of the 84th Annual Ahmadiyya Convention. It was held at Rabwah on the 10th to 12th December 1976. The address calls upon Ahmadi women all over the world to organise themselves and to implement Lajna's programme vigorously. (Ed)

(English rendering by Nur-ud-Muneer)

Assalamo Alaikum wa Rahmat-ullahi wabrakatohu.

Today we are meeting in our 84th Jalsa Salana. I extend to you my heartiest greetings and pray that you may derive from it the utmost benefit. As you know the object of our Jalsa is purely religious. It is held for educating ourselves in Islamic manners and morals. We meet at Rabwah, our Headquarters, every year that our faith in Allah may be strengthened and our hearts may be kindled with a passion for spiritual progress. We meet here to shed our weaknesses and to witness with our own eyes how the Jamaat has progressed in fulfilment of the Promised Messiah's prophecies.

Now then when our object is self reformation and the whole programme of the Jalsa is devised in conformity to it, it becomes incumbent upon us to pay full attention to its proceedings. We must listen eagerly to the speeches made in its various sessions and try to understand fully what is said in them. I think that is our sacred duty. That was indeed the wish of the Promised Messiah. Some 86 years ago when he instituted this Jalsa he laid down that its purpose was expressly to find ways and means for supporting the Truth and for spreading Islam.

So I would request my sisters to honour the injunctions of the Promised Messiah and to listen to the speeches attentively and patiently. This Jalsa should not be taken as a *Mela* or a pastime. I would remind you of another thing. When people meet in large numbers, many undesirable things may occur. There is a chance of being affected adversely by them. The Holy Prophet (peace and blessings of God be on him) has particularly admonished us to beware of such situations and to keep asking forgiveness of Allah. Our hearts should not get corrupted. I would advise you to pass these three days in contemplation of Allah and in supplicating to Him for your moral and spiritual uplift. May He bless you all and may you profit

by the proceedings of the Jalsa. The programme for your moral education as members of Lajna will also be placed before you and you should try to accomplish it in the coming year.

Now I may tell you something about our Annual *Ijtemaas*. You know we held our Annual Ijtemaa every year in addition to our Jalsa Salana. These *Ijtemaas* were held generally in the month of October and afforded us an excellent forum for exchange of views regarding many vital issues. We discussed our programme, its feasibility and the means for its implementation. But for the last three years we have not been able to hold any *Ijtemaa*. So the delegations from Lajna branches had no opportunity to sit together and to discuss matters of common interest. However, the reports from branches show that some of them have done good work in organising themselves and in accomplishing the objectives of Lajna.

But there is no limit to progress and in spite of our best striving we may still be wading in shallow waters. So is the case with some of our sisters. I know that the office bearers have done their best to educate them. But their weaknesses persist This is human nature. We realise our shortcomings, try to remove them and succeed to some extent. But again we relapse. By the passage of time our resolves grow weak. The remedy lies in stirring ourselves again and again. This is why the Holy Prophet (peace and blessings of God be on him) is repeatedly enjoined upon in the Holy Quran to 'remind' the believers. The Holy Quran says,

> "And keep on exhorting; for verily, exhortation benefits those who would believe. (51 : 56)

Again it says,

> So go on reminding; surely reminding is profitable. He who fears will soon heed. But the reprobate will turn aside from it. (87 : 10-12).

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These verses show us the right way for reformation. It is essential to remind ourselves and our associates as often as possible. This helps in working a change in them. They should be warned of the evil and encouraged to do good. Love of Faith should be instilled in their hearts and so also the fear of Allah Almighty. Unless one fears Allah, he cannot shun evil. Fear of Allah and His love are the two ingredients of the formula of reform. We should infuse them in our hearts. Another important element for reforming our society is the shedding of indifference to evil. If something bad is being done before us we should exert ourselves to stop it. The Holy Prophet (peace and blessings of God be on him) has commanded us to do so. He says that we should exert all our force to stop a person from perpetrating evil; if we cannot do it, we should remonstrate with her vocally and tell her that her action was wrong and contrary to the traditions and teachings of Islam. And if we are unable to stop her even by our advice and counsel, then we should at least condemn that evil in our heart. This is the least good which we can do in this respect.

I was telling you about our *Ijtemaas*. We have not been able to hold it even in the current year. The issues which I had to take up in it, I will discuss some of them now. Our Jalsa Salana also affords us a very good opportunity for it. Almost all Lajna branches are represented in it. I hope most of the

office-bearers are also participating. So this is an adequate occasion for reminding you of some of your duties and obligations.

First of all I want to impress upon you this point that every Lajna branch should have a very close connection with the Centre. I know of many urban and rural branches which are doing excellent work and which maintain a constant contact with the centre. But there are numerous urban and rural branches which have practically no such bonds. They do not send their reports or if they send it they do it in a very haphazard manner. Similarly they do not send their subscriptions. There are about 600 Lajna branches in Pakistan but subscription was received from only 318 branches. So 282 branches just looked on without stirring themselves to any action.

So the first point which needs full attention is about organization. You should organise your self thoroughly and start functioning as required by Lajna's programme. You should strive for Lajna's progress and the progress and welfare of the Jamaat as a whole. Every member of Lajna should examine herself and find out what role she has played for the welfare and progress of the Lajna and Jamaat. The office-bearers should exhort the members to do what the Centre wants them to do and the members should willingly co-operate with them in this campaign. Equally important is the job of sending reports of progress to the centre The office-bearers should never be lacking in it. If they are negligent of this duty, they are as a matter of fact not fit for re-election to their office.

Incidentally I may remind you that in the New Year you have to re-elect your office bearers for a term of three years. You should be careful now in using your votes. You should elect only such sisters as are really good and efficient workers and who love to do community work. They should be imbued with a missionary zeal for Lajna's work and should command the respect of all its members and of Nasirat as well. Their own character and example should be of such integrity that members and Nasirat should willingly co-operate with them and follow their lead. There should be perfect harmony between the office-bearers and the members. without their unity and mutual co-operation no organisation can be a success.

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You must also be very regular in sending your progress reports to the Centre. This point has been stressed by me again and again and I remind you of it again now. If the Centre does not know of how its branches are implementing its schemes and plans all its efforts go in vain. Recently repeated directives were sent to the defaulting branches asking them to state the reason for their lapse The replies received from rural branches show that in most of them there is not a single sister able to read or write Urdu and so their inability to send reports. This is awful. But this shortcoming has to be removed by you alone. Knowledge is power and the Holy Prophet (peace and blessings of God be on him) has obligated every man and every woman to acquire it. It is a grave misfortune that our villages are still bereft of this blessing. But Ahmadi sisters should strive to be ahead of others. They must try to learn how to read and write. Such an elementary eudation must be provided to all of them. This can be done by self-help method. Those who know how to read and write should teach them who do not know.

In this respect I may tell you of the hopes and aspirations which the Founder of our Lajna had for its future. Hazrat Musleh Mauood, our beloved guide and master, wanted us to beat everyone else in the race for progress. He wanted us to live a dedicated life, to devote ourselves to the aquirement of knowledge and to the propagation of Islam.

In his address to the Annual Convention held in 1944 at Qadian, he had placed before the Lajna a comprehensive programme for its uplift. Outlining its duties and obligations he had said that first and foremost it should organise itself and then teach every sister how to read and write Urdu. The second step should be to teach them how to observe prayers and fasts and also what Islam requires from them to do in their daily course of life. Islamic injunctions should be rendered in simple Urdu and printed in the form of pamphlets. These should be made available to all sisters for assimilation. As a third step he had wished that every Ahmadi sister should be taught the meanings of the prayer service, so that she may know what is she asking from Allah and not offer her prayers parrot-like. Then the final goal which he had specified for Lajna consisted in teaching the meaning of the Holy Quran to all our sisters. It was his desire that within a few years the teaching of the meaning of the Holy Quran should be completed and there should not be a single Ahmadi woman who did not know its meanings. (Vide Al-Izharo Liziwatil Khimar).

Hazrat Musleh Mauood, the Founder of our Lajna expressed these wishes in 1944. Some 32 years have now passed. We have done a lot of good work in this period especially in the field of education. But we have not yet reached our goal.

Recent educational census shows that there are very few Lajna branches in which all our members know how to read the Holy Quran correctly, or can read and write Urdu. The percentage of such members who know the meaning of the Holy Quran is even less. It may not be more than 5 percent. When the Centre insists upon the Office bearers to remove such illiteracy, they plead that women of very old age are involved in it. It is very difficult for them to learn new things. This may be true in the case of big towns and cities. But it is not so in villages. In rural areas many young sisters also do not know how to read and write. We must pay special attention to them. They must be provided with elementary education in religion as well as in reading and writing Urdu.

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With this object in view I have made a little change in the programme of work for the current year. I dont want to encumber our rural Lajnas with a long list of objectives. I want them to concentrate on two things only. Firstly they should teach correct reading of the Holy Quran to all Lajna members as well as to Nasirats. None should be excepted. Secondly, the same percentage should be obtained in teaching them how to read and write Urdu. If every Lajna member joins in this scheme sincerely and strives for it diligently, there is no reason why we should not achieve spectacular results.

The Central Lajna will co operate with you whole heartedly. But the work is to be done by you, yourselves. Every Lajna member, wherever she is must resolve to do her best for its fulfilment. If she knows

how to read and write Urdu, she must teach the same at least to one more sister. This is not at all difficult. She has only to start the work and God will enable her to accomplish it.

Every year quite a large number of Lajna members devote some days for community work This is done under the Waqfi Aarzi scheme. Such devotees should try to teach Urdu also in their term of dedication. Similarly, Lajna members, or Nasirats who are in colleges and schools, should do this work during their vacations. Wherever they stay during this period they should teach the reading of Holy Quran and that of Urdu. They have to contact the office-bearers and with their collaboration some arrangement should be made for giving this instruction. If we devote one year to this task, I am confi dent that we can work wonders. We can bring about big change in educating ourselves. I would request you all to pay heed to it. Every Lajna branch, urban or rural, should report to me what steps it has taken to enforce this scheme.

However, this is not all. Lajna's work does not end at that. There is much more to do. In addition to this tuition you have to instruct your sisters in Islamic Shariat. Especially in its aspects which relate to social behaviour and morals. Morals or our manners have a deep impact on our daily life. In fact it is through them that we judge the nature of civilization and culture of a person or a nation. If we have to win over humanity for Islam we must cultivate excellent morals First of all we must know what are good manners. Then we must consciously practise them until they become our habits. We should also train our children in the knowledge and practice of Islamic morals. Only then we can hope to mould the life of our associates on Islam and draw them to it.

The theme of morals is very important for us. Preaching of Islam is not possible without a clear understanding of this subject. Hazrat Khalifatul Masih III has also often stressed its importance. In the last year's annual convention also he devoted quite a big portion of his address to its elucidation He clarified this theme with copious illustrations from the Holy Quran, the Traditions of the Holy Prophet (peace and blessings of God be on him), and pronouncements of the Promised Messiah.

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He launched a crusade for learning and practising Islamic morals and invited all Ahmadis to join it. He stressed that Islamic morals should be taught to our coming generations and they should be specially coached in their practice. He directeed Ahmadi scholars to produce booklets on Islamic morals concerning different aspects of our life. This is to facilitate their learning and practice. He emphasized that this was the right way to gather mankind under the flag of the Holy Prophet (peace and blessings of God be on him). He exhorted us to start a campaign for cultivating Islamic morals. I quote a few passages from his address. He said,

> "Allah Almighty has given us great potential for our physical, mental as well as moral and spiritual development. He has also given us detailed instructions for their cultivation. Moral and spiritual evolution of man passes through many stages, So long as he acts in obedience to his natural inclinations of eating, drinking, sleeping, becoming angry or excited he is like the lower animals. When he frees

himself from the control of animal passions and governs his natural desires by reason and knowledge, he becomes a moral being. At this stage he is freed from bestiality. Then on his onward movement he becomes united with God and cannot exist in separation from Him. In this stage his soul is constantly fed by the source of all spiritual power i.e. God Almighty. At this stage man attains to highest excellence. This should be the goal before every believer.

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He further said,

"Islam guides us in every aspect of our life. It makes our moral and spiritual evolution easy for us. It takes us from our animal stage to the highest stage of moral and spiritual development until we attain perfect union with Almighty God. But it happens only when we start treading on the path leading to our evolution. We must at first have a clear vision of that path and then follow it patiently. Until we know what are Islamic morals and until we practise them. We can hardly make any advance. In this case we cannot help the cause of Islam. We cannot bring about its dominance. If we have to do it we must act for it. Angels would not descend from heaven and do it for us. This is our task and we alone must do it. So we must gird our loins for accomplishing our mission. Our menfolk and our womenfolk must cultivate Islamic morals and reflect them in their daily life."

(Al-Fazl, December 29, 1975)

As Hazrat Khalifatul Masih has clarified, this crusade for our moral and spiritual evolution is not the responsibility of our menfolk alone. Our women are equally responsible for it. Rather they are more responsible because it is in their lap that the new generation grows up. It is all Lajna members and members of Nasirats who have to bring about this evolution. It is a sacred trust with you and you should prove worthy of it. You should see to it that you yourselves and your children, find out at every juncture of life the instructions given by Islam about it and submit most willingly to them and to the commandments of Almighty Allah and those of the Holy Prophet (peace and blessings of God be upon him). This is the way how you can make Islam dominate. If you are not already walking on this path, then today at this very moment you should firmly resolve to do so in future and to stick to it for ever. Never, should you or your children go against Islam in respect of any issue.

Islamic Shariat has two parts. Firstly, commandments regulating relationship of man with God and secondly with his fellow beings. It is necessary to follow them both. Otherwise we cannot become true believers. If a man keeps devoted to the worship of God so much so that he offers Night Prayers besides the usual 5-time daily prayers and also observes fasts for the full month of Ramadhan, but is deficient in his relationship with his fellow-beings, for instance is discourteous to them, usurps their rights, or treats them arrogantly, then he is not a true believer. He is deceiving himself and his associates. This sort of character cannot incline other people towards Islam.

If we want to win mankind for Islam then we must be straight with

our God as well as with our fellow beings. The miraculous progress which Islam made in the time of the Holy Prophet (peace and blessings of God be on him) was due to the same reason. The Holy Prophet and his companions had excellent morals The Holy Prophet's truthfulness and trustworthiness had been acclaimed equally by his friends and foes. His sympathy was unbounded and He sacrificed everything for the welfare and well-being of others. He set a matchless example in humanitarianism, in upholding human dignity, in safeguarding the rights of others, in meeting out justice to everyone, in treating them equal before law and in serving them selflessly. The same was the case of his close companions. It were these morals which brought mankind in the fold of Islam.

And if we have to win mankind again for Islam we must set for it the same noble example in morals. The Promised Messiah and Mahdi was raised expressly for the same purpose. He came to revive and re-establish Islamic morals, which had long been thrown into oblivion. The Mission of the Promised Messiah is the mission of his Jamaat. We being his followers have to accomplish his task. So we should cultivate in ourselves the same morals which were practised by the Holy Prophet and his pious companions. (peace and blessings of God be on him).

(To be Continued)

HADITH

When you speak a word or pronounce a judgement be true and just though the person concerned be your kinsman.

One day the sun will only see Islamic worlds

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Hadayatullah Hubsch
Frankfurt am main 1

The ways to unity are not to run
When there are obstacles, but yet to shun
All sins and even if it costs our life
Obediently for Allah's sake to strive
Against the weakness of the soul, against belief
In others than Allah and His best chief
Muhammad, who is seen today so clear
In Ahmad, the Messiah, so don't fear
The past, nor grieve about what once might be
We are beloved by God and His Promised Massih
So let us follow steadfast on his path
That we are saved and not victim of wrath
Which Allah throws upon those who reject
What He destined for men, let us detect
How we can live and preach the beauties of Islam
So that again we may be granted fresh Ilham
Allah, respond to what we humbly say
And make us saints and make us always pray
At day and night until the sun will see
Only Islamic worlds who follow God's Massih

★ ★